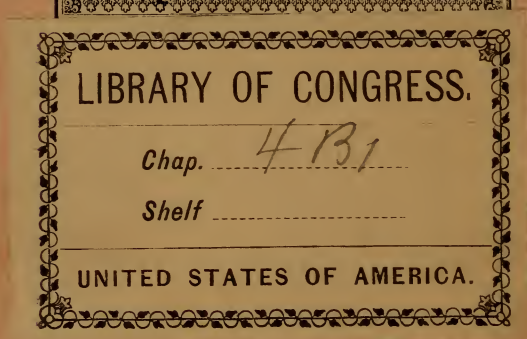


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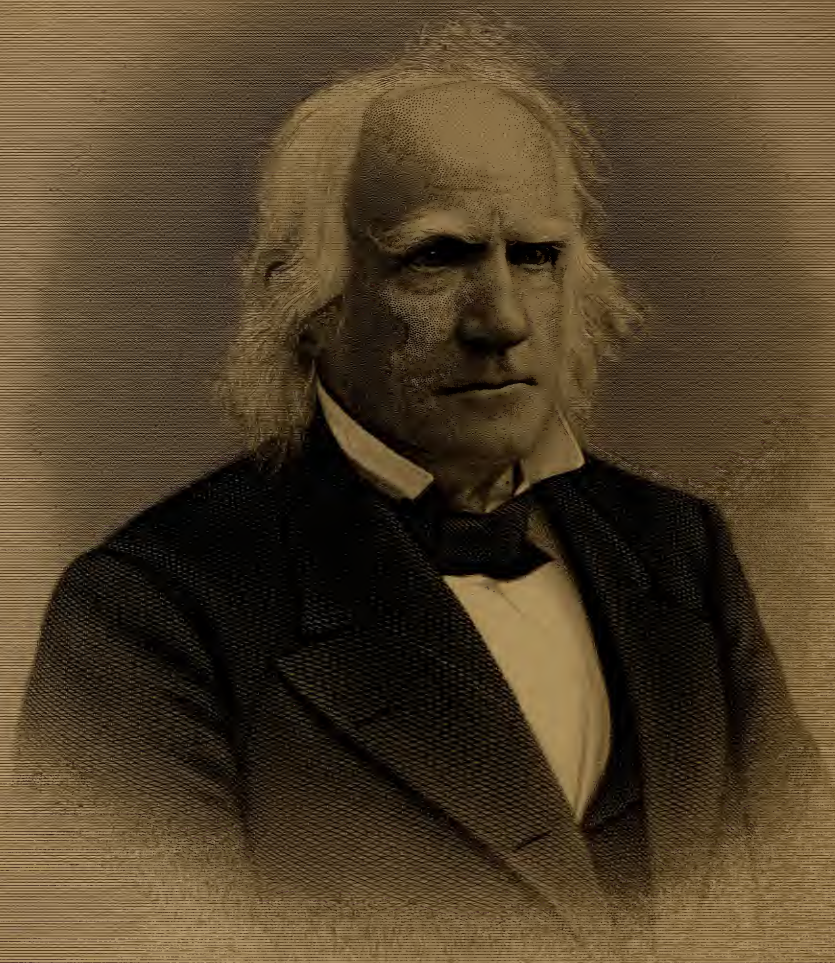
Robert Coulton Davis,

With kind regards of

Eli K. Price,

Oct. 14th. 1881.





Eli K. Price

BIOGRAPHICAL SKETCHES

OF

JAMES EMBREE, PHILIP PRICE,

AND

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ELI K. PRICE.

Eli Kirk Price, William E. Hudson, J. S. Price

REPRINTED FROM THE "HISTORY OF CHESTER COUNTY, PA."

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1849-9 Ag 40

JAMES EMBREE.*

THE family of James Embree have heretofore traced his name and ancestry to Moses Embree, of Egg Harbor, N. J., and through a membership with Friends. I have always supposed that he had not come there from Europe direct, and that his name was not of English origin. Years ago I had written to Robert C. Embree, counselor-at-law, in New York, for the genealogy of his family, but he had not then traced it. When the request came to write this sketch for the "History of Chester County" I renewed the correspondence. He had then, with the aid of Charles B. Moore, counselor-at-law, of that city, of antiquarian tastes, completed the chain back to John Embree, of Flushing, L. I.; and in a census of the towns of that island, taken by authority of law in 1698, the name of John Embree appears in the list for Flushing, and in the list for Hempstead, eleven miles farther east and twenty-one from New York, appear the names of Moses Embrey and Mary Embrey.

* By Eli K. Price.

The French Huguenots, terribly persecuted in France under Louis XIV., had before that date numerousl settled in the city of New York, at New Rochelle, twenty miles northeast of that city, on the north side of Long Island Sound, and at the above villages, on the south side of the Sound, and at the west end of the island, where Brooklyn now stands. The transition by water from thence was natural and easy down the coast of New Jersey to Egg Harbor. The lapse of time would conform with the known longevity of the family if this Moses were taken to be the father of Samuel, the father of James, born in 1748, and would hardly admit of another link in the chain.

haw The name seems more French than English, and the spelling is thus derived: R. C. Embree writes me that Mr. "Milhun, French druggist on Broadway, and very much of a gentleman and scholar, told me years ago that he knew the name well in Normandy, but there spelled Embré." Our double *ee* at the end is to preserve the same sound as the accented *é* in French. Constitutional characteristics in the Embree posterity in Pennsylvania strongly attested the inherited effects of the religious persecutions in France and Ireland by a religious sadness that alternated with the natural vivacity of the French and of the Celtic blood of the Kirks of Ulster. Their emotions vibrated between the heights and depths of religious experiences and a constitutional cheerfulness.

The inquiry has been pursued backwards and forwards.

From the "Annals of Hempstead," page 54, under date of May 24, 1682, it is shown that Moses Emory and others contributed to the support of Jeremy Hobart, minister there. April 1, 1687, Samuel Emory is made constable. July 3, 1691 (page 56), Moses Emory is assessed £124 13s. 4d. We next find traces of Moses and Mary Embro, or Embree, in New Jersey.

The minutes of the Monthly Meeting of Little Egg Harbor, N. J., show that Moses and Mary Embro, his wife, were there—then Friends in that "Quaker Settlement"—from 1711 to 1725, this being the meeting record of the births of their children: Abigail, b. 18th of 12th mo., 1711; Martha, the 13th of 12th mo., 1712; Sarah, 11th of 3d mo., 1715; *Samuel*, 15th of 8th mo., 1717; Moses, 26th of 11th mo., 1714; John, 12th of 11th mo., 1721; Elizabeth, 12th of 6th mo., 1724. On the 14th of 9th month, 1717, Thomas Ridgway and Moses Emmory were present, and made report of having attended the Quarterly Meeting as its representatives; Moses Emmory gave in the certificate to the Monthly Meeting. On the 10th of 4th month, 1725, Richard Osborne and Thomas Ridgway made report that, in pursuance of their appointment, "they had made inquiry after Moses Emmory's life and conversation, and find nothing but that it had been very orderly;" and at a Women's Meeting, held 13th of 3d month, 1725, a request was made for a certificate for Mary Embro, for her removal into Pennsylvania with her husband; and it

was granted at next meeting, the committee having reported "her conduct orderly, and diligent in attending meeting," etc.

Abington Monthly Meeting, in Pennsylvania, contains the following: 26th of 5th month, 1725, "A certificate was produced by Moses Embree and wife from Little Egg Harbor, in order to settle within the verge of this Monthly Meeting." Minute, 30th of 1st month, 1731: "Oxford Friends having made application for some relief for Moses Embree, this Meeting orders each Particular Meeting to raise a collection for that purpose." Minute, 28th of 4th month, 1731: "Paid to Moses Embree for the relief of his family in the *smallpox*, the sum of £4 10s." Let us bless the memory of Jenner that we are nearly exempt from the scourge; and all who have the blood of Friends in their veins be thankful for the uniform humanity in their ancestors, of whom this act was characteristic.

"At Haverford Monthly Meeting of Friends, held 13th of 5th month, 1732, a certificate was received from Abington Monthly Meeting of 29th 3d month, 1732, for Moses Embree and wife and daughter Martha, and the rest of the children;" and 8th of 11th month, 1735, one was received there from Abington for Sarah Embree. The 13th of 10th month, 1736, Thomas Thomas and Martha Embry pass meeting a second time, "and are left to their liberty," and two Friends are appointed and "ordered to see them married, safely united, and bring an account to the next

Monthly Meeting." The 13th of 10th month, 1739, certificate was granted for Moses Embree and wife to Oley Monthly Meeting (in Berks County).

Oley Monthly Meeting records, at Maiden Creek, show that Moses Embree produced certificate from Haverford Monthly Meeting, 5th month 31, 1740, wife and son Samuel; and at same date Mary Embree produced in the Women's Meeting a certificate from Haverford. Moses Embree, *Junior*, came from Abington 4th month 27, 1745, and married Margaret Eleman in 1752. *Samuel Embree*, son of *Moses* (senior), of *Robeson* township, Lancaster Co., and married Rachel, daughter of James Lewis, of Comru township, Berks Co.* March 10, 1761, *Samuel* bought of Jona. Stephens a tract of 53 acres 119 perches in Comru, and on May 18, 1769, bought of William Thomas a tract of 191 acres 40 perches in Comru township. Samuel devised his lands to his sons, James and Moses; and in 1786 James conveys 160 acres in Comru to Moses. Samuel died 2d month 24, 1777, leaving issue but those two sons.†

* Robeson township was next southeast of Comru, and is now in Berks.

† The pursuit to the early source of the Embrees in America has had the interest of a chase after game, or for new plants or minerals, with a zest even more emotional than science or mining profits, for it enlisted a human sympathy for those whose blood is yet young and fresh in the veins of my children and grandchildren, whose ancestry

Of other children of Moses and Mary Embree, it may be added that Abigail, the eldest, married Charles Townsend, of Philadelphia; Sarah married John Hughes, of Merion, and (secondly) Owen Humphrey; Moses, Jr., went to North Carolina, and probably to Georgia; John was living near Wrightsborough, Ga., in 1800.

JAMES EMBREE, son of Samuel Embree, of Comru township, Berks Co., and Phebe Starr, daughter of Merrick Starr, of Maiden Creek, were married 5th month 15, 1771, at Maiden Creek. Their children were Samuel, b. 3d mo. 7, 1772; Merrick, b. 9th mo. 7, 1774; James, b. 7th mo. 5, 1776; Phebe, b. 2d mo. 1, 1778. Their mother died 2d mo. 15, 1778.

JAMES EMBREE, son of Samuel, married, 12th mo. 11, 1782, Rebecca Kirk, daughter of William Kirk, of East Nantmeal, at Nantmeal Meeting. Their children were William, b. 9th mo. 16, 1783, d. 1st mo. 25, 1865; Rachel, b. 8th mo. 15, 1785, d. 2d mo. 14, 1813; Davis, b. 6th mo.

came through the persecutions the Huguenots and Quakers endured, and the trials of successive settlements in new frontiers in the wilderness. The names of those to whom I owe thanks for aid in this genealogical pursuit are Charles B. Moore, Robert C. Embree, John Jordan, Archelaus R. Tharo, Leah Blackman, Isaac Mather, Dr. James Levick, Joseph W. George, Tyson Embree, John S. Pearson, J. Willis Martin, Charles R. Miller, and, as to later events, Pearson and Anna Embree, William J. Jenks, Charles Stokes, and his granddaughter, Anna Albertson.

9, 1787 ; Hannah, b. 9th mo. 19, 1788, d. 1st mo. 15, 1867 ; Jesse, b. 1st mo. 2, 1790, d. 8th mo. 9, 1823 ; Daniel, b. 7th mo. 25, 1791 ; Sibbilla, b. 4th mo. 1, 1793, d. 1793 ; Sibilla, b. 4th mo. 12, 1794, d. 4th mo. 30, 1873 ; Rebecca, b. 1st mo. 31, 1796, d. 9th mo. 27, 1877 ; Elisha, b. 4th mo. 25, 1797 ; Anna, b. 5th mo. 22, 1799, d. 6th mo. 4, 1862.

James Embree purchased the place in West Bradford where Israel Lamborn now lives, about two miles westward of Marshallton, in 3d month, and moved to it 4th mo. 1, 1791. He brought a certificate from Exeter to Bradford Monthly Meeting in the same spring, for himself, wife, and all his children to Jesse inclusive.

James Embree farmed his place during the residue of his life, and also malted barley. He and his wife Rebecca both became elders of Bradford Monthly Meeting. They were faithful to their duties and careful to take their children to meetings, and to give them all the education that the schools and their means could afford, and the school-house on the road running south from the Strasburg road to the poor-house was the place of their schooling, and where several of them commenced to teach. Phebe, Sibbilla, Rebecca, and Anna had the advantage of a Westtown School education. James Embree, born 6th mo. 3, 1748, died 8th mo. 5, 1815 ; Phebe, his wife, born 8th mo. 8, 1750, died 2d mo. 15, 1778 ; Rebecca, his wife, born 2d mo. 3, 1858, died 9th mo. 7, 1808.

Now what more can I say of James Embree? Not a scrap of his writing is found, except the Bible entries of the births and deaths of his children. I have a memory of him, and can say of him that he was a dignified, serious, and earnest man. He was intelligent in business and in mechanical inventions. He was well informed and faithfully practical in the affairs of religious society. The weight of these and the responsibility of providing for fifteen children was a constant pressure upon him. If all men had to bear the weight he bore, life would be too anxious for human happiness; but in his religion and his family he had great consolation.

Well, James Embree did this, the best thing a man can do, if he has the courage, health, and energy to do it: he chose wisely his wives; he raised fourteen children to manhood and womanhood, all in good reputation, and all well fitted for usefulness in society. That is more creditable than even first-rate farming. Shall I not then speak briefly of these, and of how they struggled with life when cast upon their own resources? It is more interesting to observe this strife than that of the children of the rich, who have all they need provided for them, which the prudent save and grow richer, and the improvident waste and grow worse and poor. The history of the Embree children has its lessons and deep pathos.

The children of the first wife were constitutionally grave and correct. Samuel went to Ohio, was a farmer, and has

left a worthy posterity. Merrick was a farmer, and kept a nursery at the south end of the Embree farm, on the Strasburg road. His worthy descendants are in and about Marshallton. James was a farmer and store-keeper, and is represented in West Chester by his son Pearson and family, where the mechanical tendency of his grandfather has well cropped out. Phebe died unmarried.

The children of the second wife had another element, and it is interesting to study the law of heredity in the two sets. Something is indicated when it is said Rebecca's grandfather was an Irishman, and more when it is stated that he was of the vigorous race of the province of Ulster, in the north of Ireland, peopled centuries back by adventurous Scotchmen.

But I forbear to speak of these until I have spoken of their mother, Rebecca Kirk, whose father, William Kirk, was son of Alphonsus Kirk, who left Lurgan, Ireland, in 1688, with the approval of his meeting and his parents, Roger and Elizabeth Kirk, and reached New Castle County, near the lower border of this State, old Chester County, and settled on the east side of the Brandywine in 1689. He married Abigail, daughter of Adam Sharpley, 12th month, 1692-3. The subjoined letter of Rebecca is copied here for good reasons, for she was the faithful helpmeet of James Embree during all her married life; it shows her own mind, feelings, and characteristics, and inferentially those of Rachel, the beloved daughter addressed, who

during the next year was to replace her mother in the care of her many children, and to become the comforter of her father in his old age and great bereavement. It shows her familiarity with the Scriptures when these were more read than now, and there was a keener relish for their religious truths and poetical beauties :

“ WEST BRADFORD, 5th Mo. 18th, 1807.

“ DEAR CHILD,—I don't know that I have much to tell thee that will be likely to produce much satisfaction, or feel very interesting to thee, as it seems as if I had to pass of late through a winter season ; a season wherein the beauties of creation lay obscured, and the voice of the turtle is not heard, though nature is wearing her brightest garment, the fields spreading forth their most beautiful foliage, and the gardens displaying their liveliest colors, the little birds uttering their sweet notes on almost every branch ; yet to me it is like a winter season.

“ I don't mention these things to cast a gloom over thy tender mind. I know thee has enough to bear, and I am sometimes afraid too much. I feel concerned lest thee should suffer thy situation to impress thy mind too seriously. I want thee to be as cheerful as is becoming, and what thee can't help try to think but little about it. I have been under the necessity to do so, and have been helped thus far to my admiration ; and although it has been with me as above described, yet I am thankful that it is not worse than it is. . . .

“ We have had the company of dear Mary Wichell, of Frankford, and dear Ruth Richardson, of Philadelphia, at our Quarterly Meeting, and at Bradford Meeting, and at our house. I told R. Richardson I had a daughter in town and where thee lived. She said she would be glad to know thee, etc. . . .

“ I remain thy ever affectionate mother,

“ REBECCA EMBREE.”

This is the only letter I have found written by James Embree, or Rebecca his wife. It shows the tender maternal spirit of her mind in loving sympathy with her beloved daughter, as first entering upon the trials of life. It shows that the "seed" of life were yet living in the Society of Friends here in America, and here in Chester County, as George Fox had foreseen them in ascendancy on his death-bed in 1690, when his last words were, "All is well, and the seed of God reigns over all, and over death itself; and though I am weak in body, the power of the Lord is over all, and over all disorderly spirits." In making the extracts I feel as one who has exhumed a sacred seed that has laid under ground for three-fourths of a century, to take a new growth in the light and warmth of the sun, in "good ground." May it fructify in good fruits.

The letter shows that she waited for the Lord to be gracious, as was the wont of faithful Friends in all times; to watch observantly the guidance of God, with sincere solicitude to follow the intimations given, and if for a season it pleased Him to withhold the evidence of his gracious presence, patiently to wait his reappearance, in the faith that He would never desert his faithful children. It is plain she was then under the preparing Hand for her immortal life. In the following year she died.

Rachel then, or soon after, had her severe trial, and bore it as women often do, silently, though knowing the grief was hastening her to the grave. He who had proffered his

love was worthy ; but her parents thought they saw that her happiness would not be secured by leaving their home. Her few remaining years were beautifully holy and instructive. I speak of what I saw. She died 2d month 14, 1813.

Rebecca Embree, wife of James, as all her sisters, had an education that fitted her well for all household duties, and for those of a wife and mother whose husband was not rich and whose children were many ; for they were four by a first wife and eleven by the second. For these she provided clothing ; kept them in condition to go respectably to school, to meeting, and into society ; she trained them well in intellect, manners, and morals ; was their nurse and largely their physician ; she was a sympathizing visitor to the sick and poor ; and as an elder was a mother in the Church of the Society of Friends. In the administration of their discipline she was humane and merciful. She ever remembered that " Like as a father pitieth his children, so the Lord pitieth them that fear him ; for He knoweth our frame." She remembered that we are all his children, and that we are all liable to err. I have heard her daughter Hannah repeat that as a child she heard when sitting in the Women's Meeting of business. A member was under treatment for marrying "out of meeting," whom Rebecca, as one of a committee, had visited, and knew her tender condition of mind and her desire to remain in membership with Friends. Finding a disposition to disown the offender she said, " I would have Friends seriously to consider the

step they are about to take. Here is a contrite woman, of tender spirit, asking to be kept in membership with us, and to share our sisterly sympathy and religious fellowship and cares. If we drive her from us she will go out with feelings hardened towards us; she will be the more exposed to temptation because we have thus done, and because she will not have our loving care. On our action may depend her safety, and on us may rest the responsibility of the loss of an immortal soul!" The appeal was availing. Truly it requires more than human wisdom to know when the higher duty is, to clear the religious society of the reproach of unworthy members, or to forbear to disown, to continue to labor, and to try to save. It may not be forgotten that the door of Christ's mercy is never closed to those who will repent and live. No touch of selfishness may inhere in the performance of hallowed duties.

I will speak of the ten children of James and Rebecca Embree who grew up, in the order of their deaths. Rachel was the first to go. Her brother Jesse, in a letter to his friend, Charles Stokes, of Rancocas, N. J., dated 3d month 24, 1813, speaks of being at home before the death of his "worthy sister," and much "in her edifying society." He describes the scene as very affecting, to see the aged father take final leave of his beloved daughter, who had acted the part of a mother to the younger children, who was his implicit confidant, who had soothed him in sickness, and was his greatest comfort in declining years. He also speaks of

the impressive solemnity of the meeting held at her funeral, wherein Jesse Kersey drew very forcibly the contrasted feelings of the parent who loses a virtuous with those of one who buries a vicious child. I remember her in her years of decay as one sweetly devout in her religion, affectionate, kind; whose spirit longed for a more perfect existence; whose countenance already bore a heavenly sweetness and angelic beauty.

Jesse Embree was the next of these children to pass out of this life. Before 1812 he had been keeping school at Moorestown, N. J., and there formed an intimate acquaintance with Charles Stokes, of Rancocas, now in his ninth year, who has kindly furnished me with copies of eleven of his letters, written from 1st month, 1812, to 8th month, 1816; the dates from Baltimore being from 12th month 3, 1812, to 5th month 21, 1813, where he taught school, and from 2d month, 1814, they came from Cincinnati, Ohio. In his last letter from Baltimore he said his father had given his consent to his going Westward, apprehending that his health would no longer stand the confinement of teaching. Jesse exclaimed, "He is a dear, good old man, and is very tender of his son."

I have read all Jesse's side of the correspondence, written in the freedom of the most intimate and confiding friendship. It details the trials of a teacher, also the trials of one constitutionally nervous; of one refined by nature and culture when brought into contact with the

rough customers of a brewery and of a Western steam-boat captain. But every line of his letters shows him to have been true to his parental and social training, in morals and religion, and his own refining culture, and not a trace of the modern scepticism is to be seen.

His brother Davis and himself were brewers in Cincinnati, and were occupied in the effort to extend their business by sending their ale down the rivers at the date of the last letter from Cincinnati. I remember to have met Davis when their business included the buying and selling of real estate, in which they thought they were prospering. But they as well as others were, while floating on a paper currency at high flood-tide, unconscious how high the nominal values were above the real prices when to be paid in specie, when sheriffs' sales should close their transactions. From this height paper inflation prices were declining after 1816 until Aug. 17, 1822, and hence the lines in the letter of Jesse of that date, written at St. Louis, to the widow of his deceased friend: "Nominally possessed of an estate at home, I labored under the most mortifying and persecuting financial embarrassment." The letter was to Eliza W. Hinchman, of Philadelphia. He endeavored to afford consolation to her, when he sadly needed it himself.

"ST. LOUIS, August 17, 1822.

"DEAR ELIZA,—A long train of painful and adverse events has sent me a melancholy and almost hopeless wanderer through the limitless and perilous regions of the Mississippi; my mind a wreck

of misfortune; my heart the victim of separation, and my person the subject of disease. Nominally possessed of an estate at home, (I) labored under the most mortifying and persecuting financial embarrassments; and possessed of all that is amiable, affectionate, and soothing and kind in the conjugal state, I am doomed to consume nine-tenths of my time at an almost unmeasureable distance from my family, and generally without the reach of their correspondence. But callous and apathetic as the unmeasureable weight of woe is calculated to render my feelings, and much as these feelings, while their sensibility remains, might be exercised selfishly upon my own calamities, yet I found this morning, and I rejoiced in the discovery, that my nature can be moved, and my indurate feelings of sympathy awakened by the afflictions of my friends. Some indisposition, extreme debility, and an unusual depression of spirits have made me for the last week the guest of a young relative and friend of this village, who was raised in your city, and from some unknown cause I was daily impressing upon him the peculiar nature and the almost unexampled strength of my attachment to thy late amiable and worthy consort. I told him that we loved each other in our youth, and that our affection was strongly corroborated by his memorable visit to my little family in Cincinnati. My Mary ranked him highest in the list of my Eastern friends, and always spoke of him in the most affectionate terms. Judge then of my emotions when transiently perusing the newspaper I met the annunciation of his death.

“His innocent, useful, and charitable life, and his smooth and happy passage to a world of spirits and ‘the world of bliss,’ first filled my imagination; but a melancholy train of memories, a bereaved and disconsolate widow, a helpless family of orphans, and a weeping circle of friends succeeded, awakened all the tender emotions of my earlier years, and moistened those eyes, (to) which the sullenness of grief has recently refused that consoling tribute. May thy fortitude, oh my afflicted and mourning friend, be strengthened by

the Guardian who watched over your conjugal felicity, and who will keep a charitable register of thy widowed woes. And may I never more murmur at my afflicted destiny while the cords of my connubial love are unbroken, and the wife of my choice, the consort of my life, remains. But let us under the mantle of grief, no less than in the sunshine of joy, render Him the tribute of gratitude in the room of disaffection, and praise in the room of complaint.

“Thy sincere and sympathetic friend,

“JESSE EMBREE.”

This is the last letter from Jesse Embree that I have seen. He was commanding the steamboat the brothers owned, and which he was commanding at the time of his death, and which Davis commanded in 10th month, 1823, when he obtained the information of his last hours from M. C. Comstock, of whom Davis wrote, “We all owe him the greatest debt of gratitude for leaving his business and going on shore in the wilderness country to wait upon him, which he did, never leaving his bedside till his death.” This is Mr. Comstock’s statement :

“ARKANSAS TERRITORY, PHILLIPS COUNTY, WALNUT BEND.

“Arrived here on the 6th of August, 1823, at 10 o’clock P.M., in the Steam Boat ‘Cincinnati,’ went on shore with Captain Embree, who was dangerously ill with a remittent fever, and took lodgings at the house of William Dunn, Esquire, where I waited on Captain Embree during his sickness, which terminated on the 9th instant, at 4 P.M., and on the following day at 12 meridian (Sabbath) buried him in a Christian like manner. Of Captain Jesse Embree it might truly be said, he did hide the faults he saw in others, and always felt another’s woe.

M. C. C.”

This is a terse and telling eulogy, which no tombstone recorded ; but, better, it will go on a page in the " History of Chester County," whose people he ever loved, the imagery of whose beautiful scenery faded not from his mind while he lived. His poetic sensibilities there had their birth, but the fruits of his poetic culture have disappeared.

Daniel took the parental homestead and malt-house and carried on his father's business ; but working on the ebbing tide of the inflated currency towards a specie basis, while debts must be paid at their face amount, he came to insolvency. He removed to Washington, D. C., and after a time to Dayton, Ohio, where he left children and grandchildren.

Elisha took the degree of Doctor of Medicine, went West and Southwest, married and had a son ; was in the drug business, and failing to have success, entered the quiet community of Shaking Quakers, in Indiana, where he and his son carried their intelligence and received the requital of a livelihood. There we see in our country the extreme of celibacy, that, if general, would bring the race to an end ; while in Utah we have the other extreme, where the sanctity of the Christian family of one wife and one mother is lost, and the race suffers deterioration.

Anna married Eli K. Price. She died 6th mo. 4, 1862, leaving to survive a son, John Sergeant Price, and a daughter, Sibyl, married to Rev. Starr H. Nichols, and four grandchildren. Her husband has paid his tribute of

affection to her memory in the memoir of their beloved daughter Rebecca, privately printed in 1862.

William died 1st mo. 23, 1865. He, as had his brothers, had a hard struggle with life. He was a brewer, maltster, and store-keeper. He founded Embreeville; took an active part in the meetings of Friends; was clerk in them; as a young man was their agent among the Indians under their care. He was treasurer of Chester County; came to live at West Chester, and there died, leaving a son, Norris, and daughter, Rebecca, and grand and great-grandchildren. The daughter married James House, who came to live at West Chester, and there died, after having been miller and farmer on the Pocopson, and a useful member in civil and religious society; a man of intelligence, right feelings, and excellent judgment. William Embree's greatest loss came by the failure of his principal customer for malted barley.

Hannah Embree was a teacher of children in country schools, and during many of her later years in West Chester. She had a love for the occupation, and the children loved their teacher. Many worthy citizens, of various ages, remember with affection her cheerful and useful teachings and good life.

Davis Embree was a brewer in Cincinnati at the beginning of 1814, when his brother Jesse joined him. Their affairs were connected from that time to the death of the latter, with what result and from what cause we have seen. In the latter period of their partnership they owned for

several years a steamboat, which at first Jesse commanded, but afterwards Davis was her commander, and thereby became familiar with steam navigation on the Mississippi and Ohio Rivers. Explosions of boilers, running into sawyers or snags and upon shifting shoals, and racing of boats were so common as to make the navigation of those rivers the most dangerous that could be made. The public were treated to pictures of those explosions in a way that was horribly amusing. The vessel and its varied cargo were blown up, the fragments flying in all directions, with human bodies in all states of mutilation and disjointed parts rising and falling in the air, with a few left entire to complete the joke by implying such familiarity with the practice as to coolly salute each other in the air. Davis well understood the causes of these perils and the best remedies to be applied. By one of these the "Cincinnati" was wrecked, some time before May, 1825, when I was in Cincinnati.

Davis Embree was the most efficient advocate for an act of Congress to repress the dangers of all steam navigation. To this he devoted several years of his time and the energies of an intelligent and vigorous mind. The act of Congress of 30th August, 1852, was the result, and is the basis of the system of inspection and supervision of steamboats and their boilers, with supply of life-preservers, in force to the present time. It was due to him and his fitness and skill that he should receive the appointment of

inspector for the Mississippi River district, and he continued to hold office under the act with general approval for some years; but his independent Ulster blood was too much for his safety. He would not for office concede his freedom of speech, and a successor of other party politics was appointed to his place under the administration of Mr. Buchanan.

Though there are many disasters yet occurring, by reason of the neglect of duty by officials, owners, and captains, the savings under the act, if they could be counted, would be of lives numbered in thousands, and of property numbered in millions, in the past and through all future times. Seldom, indeed, has one man exercised so much power for good as this son of Chester County.

Sibbilla was the veteran teacher of the family. From the small home school-house she went to the palatial one of Westtown to teach in 1813, and, as every good teacher is, was there further self-taught, as well as taught by others. There she remained some years. Her sister Anna, after some years spent in teaching in Wilmington, joined Sibbilla in teaching in Philadelphia. In the three places they moved under the benign auspices and protective care of Friends, as Jesse did in New Jersey and in Baltimore. This is an advantage that is of inestimable value to those who leave the parental roof to procure a livelihood. At the same time it afforded to these young women a most intelligent and agreeable social circle. Here they were

employed together for several years. When Philip Price established his boarding-school for girls, soon after 1830, Sibbilla went to her uncle as a teacher, and remained with him until his death in 1837, and afterwards with his daughter, Hannah P. Davis, until she sold the school building in 1852. She extended her studies into the French language, drawing, and natural history.

Rebecca went, in 1816, to live with Sally Norris Dickinson, daughter of Governor John Dickinson, author of the "Farmer's Letters" before, and president of the Supreme Executive Council after, the Revolution, and lived in close friendship with her until her death, a period of more than forty years. There she read with her history, travels, biography, and general literature. The opportunities for improvement there afforded her were most ample and made available. In that attractive and plain but elegant home she met socially many members of the Society of Friends and others, women and men of superior culture and intelligence, and of high moral and religious excellence. This society was very refining to Rebecca, and her previous training and her kindred qualities made her fully susceptible to the influences that surrounded her. No better example of the dignity and refinement of a perfect lady could be seen than was Sally Norris Dickinson.

It may here be truly said of all the daughters of James Embree that they were cultivated and refined ladies; of all his sons that they were gentlemen in the sense of the

better qualities of a true gentleman, though generally they were as plain in dress and address as required by the strictest observance of the rules of Friends' discipline.

There is something to be observed of the children of James and Rebecca Embree that was distinctive. They were of nervous constitution, and sanguine temperament as well, with little of the ballast of the phlegmatic. While the sanguine made them hopeful and enterprising, the nervous left them depressed when exhausted or disappointed. They had a quick perception of the humorous, witty, and ridiculous that readily caused cheerfulness and laughter and made them brightly social; but this vivacity again was met by the seriousness of a profound religious feeling, so that the alternations were plainly visible and often of quick recurrence. The blood of the persecuted French Huguenot and of the Ulster Irish ancestor were both manifest.

Am I here asked why I thus commemorate persons who had so little success in life, for never one of them grew rich? There are some things in life better to be done than the getting of riches, which has frequently a hardening tendency. The life of every daughter, so long as she lived, she lived independently and happily, and died leaving more loving and beloved friends than is commonly the lot of women. The failures of sons to grow rich was from overruling causes, but without reproach, and their lives convey lessons valuable as cautions to others; and some of them were wise enough not to covet or strive for wealth.

They all, sons and daughters, of both mothers, had an affection for each other more than is common; that never failed, and made them helpful of each other according to ability. Rebecca, by the liberality of her devoutly-beloved and ever-lamented friend, Sally Norris Dickinson, was enabled during life and at death to be helpful to her nearest relatives, whose tender and affectionate care and attentions she perfectly enjoyed. The conclusion is that James Embree and Phebe and Rebecca, his wives, while they lived, and through their children after them, were benefactors of society, and the world will long be the better because they had lived.

Have I seemed to occupy more than a due share of space in this local history with the sketches of the lives of Philip and Rachel Price, and of James and Rebecca Embree? In writing them I have had this feeling: that my memory reaches further into the past than any who will write for this Chester County volume. I look back to a period when Friends there constituted a larger proportion of the community than now, and exercised a greater relative influence than now for the general good. Other religious persuasions now more abound, and with increase of religious earnestness. We yet look upon many Friends there true in faith and practice, and such as I knew them in my youth; yet I have not been able to divest my mind of the feeling that "the society" is slowly waning, and the thought fills me with sorrow that in time it will verge to extinction there,

where their good work and example have been conspicuously beneficent. In this possible event it has seemed good that our local history should carry into future time the true conception of what we have seen and known to be true. It is a precious part of the good history of our humanity, so sparse in this world. And in contemplating a possible future so sad I have this assured satisfaction: that besides the works of humanity they have done,—works great indeed compared with their relatively small numbers,—they have leavened the world with a leaven that will leaven it through indefinite time; have made its Christianity more spiritual and real; the inspirations of the Holy Spirit more assured among men; made mankind more humane; borne testimonies of righteousness that the world can never forget; given to it conceptions of divine truth that must at once stand the test of the most enlightened understanding and the divinest teachings of the Gospel.

The history of the Friends for over two hundred years, while it awfully reflects upon a persecuting and wicked world, is that which the good of mankind will in all the future look back upon with the highest approbation. They bore their persecutions heroically, they endured and died in the spirit of martyrs, but they never retaliated by injury for injury; yet they owed it to humanity and to God to bear their testimony against all wrong, and to cry aloud against all oppression and iniquity, and this they did as fearlessly as they suffered bravely. Though seeming so

serious a people, so unromantic to the young and worldly, their history is truly the brightest and most beautiful, in contrast with which the records of chivalry and the Crusades fade into folly and wickedness. It is but the light of the good and the true that will be seen across the darkness of the centuries.

PHILIP PRICE.*

IN the "History of Chester County" I have been invited to fill a space with a sketch of the life of my father. I appreciate the privilege, and will not abuse it. It is my native county, and it and its people have always had the strongest hold upon my affections, and wherever I have lived or traveled there my untraveled heart has ever turned as to a home and scenes the most beautiful of earth.

Philip Price was born on the 8th of the first month (January), 1764, in Kingsessing, Philadelphia, on the brow of the first upland overlooking the meadows and the lower Schuylkill and the Delaware Rivers, within five miles of the southwest corner of William Penn's city of two square miles, and in the beautiful but little varied scenery of that home of the Bonsalls his youth was spent.

It has been a labor of love to trace the ancestry of my parents in all their branches back to the first settlers, all of whom came direct to Pennsylvania and the "three Lower

* By Eli K. Price.

Counties," and seated themselves under the benign auspices of William Penn and a civil and religious government of the Society of Friends. No colony was ever planted under influences so beneficent, none ever had to endure evils so few, none so fully enjoyed the just fruits of wise principles, and a good moral and religious life. The true history of that colony is the brightest oasis in the dreary records of wrongs and misgovernment which all other histories present to our view. We can never cease to love to contemplate it, and reproduce it for the loving admiration of all who love the good, the true, and the righteous. From the wise institutions of Penn all our declarations of rights and constitutions have borrowed some of their best principles.

All the immigrant ancestors of our parents came with William Penn in 1682, or within a few years afterwards. There was but one male in each of the four generations of the name of Price who preceded my father, thus named: Philip, Isaac, Isaac, and Philip. The first Isaac Price married Susannah Shoemaker, who came to Pennsylvania with Sarah, her mother, and her uncles Jacob and Peter Shoemaker, 8th mo. 12, 1685, some of whose descendants were Millers, of Shoemaker Town, near Abington. These were German Friends from the Palatinate of the Rhine. The second Isaac married Margaret, daughter of the second Henry Lewis, whose father was the loved and trusted friend of William Penn.

Philip Price's father was a farmer and grazier, and his

son assisted and was trained in his business. During the war of the Revolution the farm was twice swept of its cattle, alternately, for the British and American army, and for a short time Gen. Howe had his headquarters at the father's house, by the Kingsessing church.

Philip Price remained, after his marriage on the 20th of the tenth month, 1784, about three years with his father, and afterwards occupied a farm in East Nantmeal, Chester Co., for four years. In 1791, by deed 23d of third month, he bought the farm within two miles southwest of West Chester, the birthplace of all his children except the first four. Here it was that he began his improvements of grounds, then exhausted, gully-washed, and overgrown with poverty-grass and weeds. Those 317 acres 104 perches are now in the ownership of the widow and children of Philip P. Paxson, the widow and children of William P. Foulke, Esq., of Dr. Alfred Elwyn, of Richard Strode, and parts of it are in the farms of Alfred Sharples and John Yerkes.

Writing to Judge Peters in 1796, Philip Price said, "In the spring of the year 1792 I fenced off a piece of about four acres" (to fold his cattle), "being a part of a large field that was much reduced, washed into deep gullies in many parts, and which had been totally neglected for many years. The appearance was so disagreeable that I put no value on it when I purchased the place, though the field contained fifty acres." The best efforts made in agri-

cultural improvement at that time in the neighborhood were those of meadow-bank irrigation. Philip Price was in communication with the best theoretical and practical information of the period, and made his own observation and experiment with skill and judgment. Judge Peters and Dr. Mease were then our best writers and most zealous patrons of agriculture. Philip Price saved and spread his stable-manure, used lime, and was among the first in Chester County to begin the use of plaster of Paris. Judge Peters writes, "I have heard of none who have been more remarkably successful in the plaster system than Mr. West and Mr. Price. They have brought old, worn-out lands to an astonishing degree of fertility and profit by combining the plaster with other manures."—(Mem. of Agl. Soc., 2 vols., 34.)

The rotation of crops adopted was to plow in the fall or early spring, for the spring planting of Indian corn; the next year to sow barley or oats, and in the fall to sow the wheat crop; and upon this to sow the clover- and timothy-seed, and the product of these in the following year was a fine crop of hay, with a fall crop of clover, and this for some years, until it became expedient to repeat the same rotation.

In 1796, Philip Price answered the queries of Judge Peters to the following effect as to the use of gypsum. On a high, loamy soil it operated better than on low-lying clay ground. One to one and a half bushels per acre are sufficient, repeated yearly while in clover; the effect being good

with or without recent plowing, and is without liability to leave the soil exhausted, where the increased product is returned in increase of the stable-manure. It is most beneficially applied to Indian corn and red clover, but usefully on other grain- and grass-crops, with or without other manuring, but with most striking effect if not immediately preceded by other manure. The best time to sow it is at the first harrowing of Indian corn, and on clover, in small quantity, soon after it comes up, to be repeated as soon as vegetation takes place in the spring. The effect is most visible on a poor soil. Eight acres sowed plentifully with it, without other manure, in five years, said Philip Price, "became worth ten times what it was before I plastered it, the face of the soil appearing to be entirely changed, and is admired by all who have hitherto known it."

In 1799 the first trials were made in London of Dr. Jenner's new discovery of vaccination to prevent the loathsome scourge of smallpox. Within a few years Philip Price brought the vaccine scab, and with his own hand, as I remember, vaccinated successfully all his children; and all escaped the disease from which immunity was sought. Yet, strange perversity! there are now those who oppose that invaluable preventive.

Philip Price was deputed by his neighbors, about the end of the first decade of this century, to go into Virginia and bring into Chester County the seeds of the Virginia thorn for hedging. The writer was present at the division

of the seeds, and helped to plant the first hedges. These became of extended use, and added an ornament to the landscape. This thorn is now falling into disuse, and it is largely replaced by the osage orange, of larger and more vigorous growth and a more permanent verdure.

When the Chester County Agricultural Society was formed, many years after, the remembrance of what Philip Price had done for their cause was held reason sufficing for his being elected its first president.

Farming was then more picturesque than now. Then farmers would in turn join their forces, and it was a sight pleasing to behold when ten to twenty men reaped beside each other, he to the left being successively a few feet in advance; and more so when they swung so many cradles in concert, as by one impulse. The sickle was the primitive instrument for cutting wheat; but early in the century the cradle, with scythe and four fingers, came into general use; but still the sickle or naked scythe was needed where the wheat, barley, or oats was lodged. In 1809, on my twelfth birthday, I reaped my dozen sheaves.

At the beginning of the century most of the traveling was done on horseback, and but few kept their carriages. Philip Price was equipped to face the storm on horseback. It was unknown to his family that he ever failed in any appointment on account of weather. He wore high boots and a light-colored glazed silk water-proof, with a hood and skirts that covered him from the crown of his head to the

soles of his feet, and so spread as to protect the saddle and the body of the horse. Though a less manly exercise, carriages were a good institution and a step taken in civilization, for then more women and children could be taken to meetings and in making social visits.

At that period Philip Price, as was the custom, was a liberal smoker of cigars, the worst thing I ever knew him to do ; but others inveighed against the habit, and William Townsend with peculiar emphasis. Philip Price resolved to quit the practice, and he did it at once.

Philip Price never served spirituous liquors to his hands in harvest, or at other times, though many of his neighbors did. Friends were always a temperance society, but did not formerly absolutely abstain from wine, and more habitually drank malt liquor ; but I do not remember its use in our family ; indeed, but a little currant wine and some cider occasionally. Modern Friends have made an advance in this respect.

Here I am brought to a pause. I am asked to give a sketch of the life of Philip Price. That life I never knew in separation from his wife. It cannot be told in separation from his wife without being defective ; a failure in delineation, when it should not be so, for in reality there was none in his life. All the descendants of Philip and Rachel Price, all their friends, visitors, and neighbors, have ever known and spoken of their names unitedly, and as inseparably connected. Two trees that have so long stood to-

gether that their branches and leaves have blended into one harmonious canopy must be viewed as one picture. Separate them, and either is imperfect; the symmetry is gone; a chasm appears. And what would the men of Chester County have achieved without the wife and mother of the household, the mistress of the dairy, the provider for the harvesters? Yet more, what is a Friend, in the Friends' Church, without his or her sympathizing and sustaining companion? Almost a withered branch. The Friends are yet, or ought to be, a peculiar people; a missionary society to raise mankind to higher conceptions of the good and a more perfect example of Christianity. I must speak of my mother, or I feel that I both wrong her memory and that of my father. The primitive command was, "Honor thy father *and* thy mother." The child equally inherits the qualities of her blood, and, even more, the influences of her mind are impressed upon the minds of her children. Our civilization and refinement depend more upon woman than man. Let us, then, hold her at least in equal honor. This Friends have done beyond all other religious persuasions. She repeats the same marriage ceremony as her husband; is his social companion, his most trusted friend, and safest counselor; and the spirit of the gospel is alike given unto her, and more readily accepted by her.

Alphonsus Kirk came, a young man, from Lurgan, province of Ulster, in Ireland, with certificate from his meeting and his parents, Roger Kirk and Elizabeth Kirk, dated

9th of 10th month, 1688 ; settled on the east side of the Brandywine, New Castle Co., and on the 22d of 12th month, 1692-3, married Abigail Sharpley, daughter of Adam Sharpley, who had arrived in 1682. Their tenth child was William Kirk, who removed to East Nantmeal, Chester Co., whose second wife was Sibilla Davis, of Welsh ancestry, a granddaughter of David Harris, who arrived the 17th of 10th month, 1684. Rachel Kirk was the sixth child of William and Sibilla Kirk, and became the wife of Philip Price.

Since my earliest memory, which reaches to A.D. 1800, my parents were constant attendants of meetings for discipline and worship ; my father acted much as clerk, was an elder, and my mother a recommended minister of the gospel back into the last century. They took me with them to Birmingham Meeting ; and as probably my memory extends farther back than that of nearly all others, I think it would now interest many descendants to record the names of those who sat facing that meeting when its bounds included West Chester and vicinity, before the end of the first decade of this century. If an artist, I could portray their venerable faces and forms. Joshua Sharpless would have been there, but was absent as superintendent of West-town school. At the head of the higher bench sat Richard Strode, then came John Forsythe, Philip Price, Cheyney Jefferis, William Sharpless, Abraham Sharpless. On the second bench were James Painter, Abraham Darlington,

William Townsend, Caleb Brinton, Thomas Wistar; the latter, an invalid, was carried in and out by Cheyney Jefferis, who was stalwart. My mother was the only member I remember as a minister at that time.

I may not pass by the name of John Forsythe, my mother's teacher, without saying that he was more learned than any of his farming neighbors whom I knew. He was familiar with the writings of Dugald Stewart, and his mental philosophy was quite reconcilable with his religious faith. I heard him say in my youth that the evidence of the presence of the Divine Spirit was to him as plain as if the Creator had given him the proof by a sixth outward sense. He had this sense distinctly within. Friends held this from the first. Thomas Ellis brought here in his certificate from Friends in Wales, in 1683, a testimony, now among Merion Meeting records, wherein it is said, he being "a man of a tender spirit, and often broken before the Lord; the *sense* of the power of an endless life being upon him." And Henry Thomas Buckle, an English philosopher, after writing volumes on European civilization in a spirit but too skeptical, was constrained at last to say, "It is, then, to that *sense* of immortality with which the *affections* inspire us that I would appeal for the best proof of reality of a future." He had deeply sympathized with a beloved mother during her slow decay, and was only consoled for her loss by the undoubting belief that he would rejoin her. This event was not long delayed. He died at Damascus, May 31, 1867.

In the end his philosophy became the religion of the Friends; and by the same induction the religion of the Friends is the true philosophy. Thus the religious belief is real, and more than theological theory. In 1803 another wrote,—

“ Like as a language and the sound of words
To thought is but a mean, a symbol, help,
So is the soul’s emotion *thought itself*.”*

The same was said by Paul: “That they should seek the Lord, if haply they might *feel after* him, and find him;” was said by Jesus, when he said, “that neither in this mountain, nor yet in Jerusalem, was the true place to worship;” said, “God is a spirit, and they that worship him must worship him in spirit and in truth,”—that is, in the conscious soul, where “the Father seeketh such to worship him.” Paul, again, said, “the letter killeth, but the spirit giveth life.” The emotion and spirit being that which comes from God, which men’s words less perfectly express to others less inspired. From the inspired feeling arise thoughts and convictions, and with these come the fitting words, such as man has invented and uses.

Of the worthy array of Friends named none have been living for many years, nor is a son or daughter of any of them now living except three, but of grandchildren and remoter descendants there are many living in Chester County and elsewhere who will be glad to hear of them all. Of these descendants of my parents I have to say

* Von Chamisso’s “Faust,” translated by Henry Phillips, Jr.

they extend across this continent from California and Oregon to Boston; and in Europe from Paris to Constantinople,—in all more than twelve localities. In numbers, those living in 1864 were 129, and since then the births have exceeded considerably the deaths.

Philip and Rachel Price brought a certificate from Uwchlan Monthly Meeting, dated 4th month 21, 1791, which was presented at Concord 5th month 4. He was appointed clerk of the latter Monthly Meeting 3d month 5, 1794; and an elder 5th month 3, 1797. Rachel Price was recommended as a minister 4th month 7, 1802.

The deep concern Philip and Rachel Price felt in the Society of Friends and in the spread of gospel truth, and their perfect accord of views, made their union of sentiment and service very close, but caused their frequent separation for months at a time, in a mutual sacrifice for the good of the church. With a numerous family of children at home, for in 1802 they had ten living, all of whom lived to settle in life, it was a necessity that one should remain at home when the other was absent. These absences and sacrifices tested their fidelity to Him to whom they owed their highest duty and whom they most faithfully served, added to their devotion a more perfect earnestness and refinement of religious culture, and caused them to write to each other many affectionate and instructive letters, that otherwise would never have been written.

Philip Price traveled in the winter of 1796–97, with

Charity Cook and Susanna Hollingsworth, through Virginia and Western Pennsylvania, when "Redstone" had seemed the terminus of Friends' westward settlements. The roads were very bad and the weather very severe, the ink freezing in his pen as he wrote. Charity regarded him as a son in the spiritual life, and they performed the trying journey and severe service with much fortitude and patient endurance, with the reward of satisfaction.

During 1800 and 1801, John Hall, a minister from England, was a frequent inmate in the family of Philip and Rachel Price, and by his cheerful and social manners was a welcome guest to all. He was in good fellowship with us little fellows, and after his return from Caspar Wistar's, where he stayed while we went through the measles, he saluted me, "Well, Eli, canst thou whistle yet?" for at four he indulged in that proof of an empty mind, and his parents were not oversevere. Philip traveled with John through New Jersey and Delaware, and in Pennsylvania as far northwestward as Muncy and Catawissa. John's letters, after his return home, were most cordial and affectionate, and strong in the utterances of gospel fellowship and prayers for the final future.

In the 7th month, 1801, Rachel Price joined Sarah Newlin, of Darby, in religious visits to the families of Friends in Delaware and the Eastern Shore of Maryland. The separation from her family was trying, and when ready to despond the words "Thy Maker shall be thy husband"

came to her relief, and she was encouraged to complete her assigned work in resignation. The service was felt to be owned by the Master, and she returned with the consolations of peace.

In the spring of 1804, Sarah Talbot, of Chichester, of clear and thrilling voice, and Rachel Price made a religious visit to Friends in Middle and East New Jersey, and in the spring of 1805 visited those of South and West New Jersey. They held meetings almost daily, and met valued Friends. At Egg Harbor Rachel Price for the first time looked upon the ocean. Its unlimited expanse and the power of its waves as they ceaselessly rolled upon the shore moved her sensitive mind to wonder and praise of the Great Creator. In her religious services she had the compensation of the divine favor; but the separation was mutually felt to be a great trial, yet husband and wife always encouraged each the other to patient perseverance to finish the allotted service in which he or she was engaged.

In 1807, Mary Witchell, an English Friend, sensible and strong, and Rachel Price traveled to Ohio, crossing the mountains over the roughest roads, and returned through Virginia and Maryland. So rough were then the mountain roads that the women Friends were often obliged to walk and to ride in turn the one saddle-horse, sitting insecurely sideways on a man's saddle. Rachel wrote, "I think it is not possible for any one to conceive how bad the roads are without seeing them." They made two miles an hour.

Ohio had then numerous primitive dwellings and some meeting-houses; and where these were not, court-houses and churches were freely opened. The mountains deeply impressed my mother's mind by their grandeur, and their testimony to the Creative power. She loved to commune with Friends in their simple homes, and sympathized in their trials, temporal and spiritual. She wrote from New Garden: "There is a valuable settlement of Friends here in this wilderness country, whom we feel nearly united to, and I may tell thee that I fully believe that I am in my place in coming here. Though trying to be separated from you at home, yet I feel very comfortable in being with our friends here in little cabins." In 1821 the writer visited Mary at Leeds, England, found her hale and kind, and since 1850 received from her a silk purse knit after she was one hundred years old.

In 1809 Rachel Price and Sarah Talbot traveled extensively through Virginia and Maryland. But regard for allotted space compels me to forbear giving details. In 1810 she visited the meetings of the Western Quarter; in 1812, those of Abington; and in 1813, Philip Price went to the opening of the first Yearly Meeting in Ohio. On that occasion Jesse Kersey's services were eminently influential. At that period his eloquence had such persuasive and argumentative power as never to be forgotten by his hearers, as never have they been by the writer, whose memory reaches back to the most favored years of his gospel ministry.

During the war of 1812 to 1815 our people were forced into manufactures by the war with Great Britain, and these demanded wool, and the farm was used to graze merino sheep, with good results while the war lasted, but when it ceased protection of manufactures ceased, the manufactories fell into decay, and the price of wool and value of sheep fell, and these went to the shambles. Then and before, during Jefferson's embargoes, the Democrats were the most zealous champions of American manufactures. The parties reversed their policy after the first quarter of the century, and our factories went to decay when they should have been saved.

From 1795, Philip Price, and from 1802, Rachel Price, had been one of the Yearly Meeting's committee to build and manage the Westtown Boarding-School. There all of their ten children received their last year's education. In 1818, Philip and Rachel Price were appointed to take charge of the school as superintendents, and continued under the appointment until 1830. After that time he built the Girls' Boarding-School, at West Chester, which his daughter, Hannah P. Davis, sold in 1852. Their government in both was essentially a rule by kindness and affection, and thousands have remembered and remember them and their daughter, in all the residue of their lives, with the love of affectionate children towards beloved parents.

During their residence at Westtown the committee au-

thorized many improvements : that of building a wall round the girls' garden, but so as not to intercept the view ; the planting of trees ; an improvement in the food ; the use of cups and saucers instead of porringers ; and above all a milder discipline was practiced, and whipping almost ceased. This was found to be the better method. The refractory boy was invited into the library, where sat the superintendent and several teachers in solemn silence. Some kindly words and admonitions were spoken by the superintendent ; usually the boy was softened, and the conclusion was that he might be trusted with a further trial, and thus bodily infliction was averted. There was no irritating system of espionage to produce resentment and a more determined purpose of retaliation. Superintendent and teachers were quick enough in observation, but it was not always best to seem to see, or to make too much account of what was seen. The bad boy was thus made of more kindly disposition ; was less hardened and fixed in vicious ways.

The following were the children of Philip and Rachel Price: 1. Martha, b. 11th mo. 3, 1785 ; d. 9th mo. 11, 1852 ; m. Nathan H. Sharples. 2. Hannah, b. 3d mo. 26, 1787 ; d. 1st mo. 10, 1861 ; m. Dr. David Jones Davis. 3. William, b. 9th mo. 17, 1788 ; d. 1st mo. 27, 1860 ; m. Hannah Fisher. 4. Sibbilla, b. 2d mo. 19, 1790 ; d. 8th mo. 6, 1853 ; m. John W. Townsend. 5. Margaret, b. 4th mo. 9, 1792 ; d. 7th mo. 15, 1830 ; m. Jonathan Paxson. 6. Benjamin, b. 12th mo. 17, 1793 ; d. 1st mo. 15,

1872; m. Jane Paxson. 7. Sarah, b. 11th mo. 6, 1795; d. 12th mo. 4, 1873; m. Caleb Carmalt. 8. Eli K., b. 7th mo. 20, 1797; m. Anna Embree. 9. Isaac, b. 11th mo. 30, 1799; d. 8th mo. 25, 1825; m. Susanna Payne. 10. Philip, b. 7th mo. 7, 1802; d. 6th mo. 16, 1870; m. Matilda Greentree. 11. Rachel, b. 7th mo. 19, 1808; d. 9th mo. 25, 1808.

The one blank in the record of deaths another hand must fill. The survivor leaves it for the posterity of his sisters and brothers to continue the family narratives, as they may be influenced by the sense of duty. He has had great satisfaction in tracing their ancestry from their landing on our Atlantic shore. In this sketch, and in the centennial meeting of the family, he has given the starting-points for others. His best wish is that they may have as much pleasure in their work as he has had, and as good lives to commemorate. His very earnest purpose and prayer have been that the examples of Philip and Rachel Price shall be kept before their descendants as long as they may continue on this earth. (See "Memoir of Philip and Rachel Price, and the Family Centennial Meeting in 1864," privately printed, distributed, and for distribution among the descendants.)

I now approach a great and painful crisis in the Society of Friends in America, and that made a crisis in the lives of those prominent in the concerns of the society. It was the separation, that commenced in overt acts in 1827.

The fact was cause of great sorrow to the well-wishers of the stability of order and the best good of general society. Friends had been a ballast in the social order. The influence of Friends in the whole community was impaired. They lost prestige and power; they appeared not quite so near perfection as was supposed; they were seen to be yet human. Partisan feeling became strong. Their strength had been in unity: it was wasted now in contest. The contestants receded towards opposing ends of an ancient and expanded platform that embraced an orthodox faith, as it is in the text of the New Testament, and an unprecedented spirituality of interpretation, worship, and divine guidance. I would name no names for censure or praise; I have no privilege to be censor of the eminently good. Deep sorrow for the fact of separation was now my abiding emotion. I was closely observant of the history as it transpired; I read it in periodical publications; I have it in many volumes, but have no wish even to open one of them again. The testimony of witnesses professionally examined by me swelled to volumes. It was round me everywhere and always for years, but my feelings were not in it. To me it seemed the rending of the fairest temple in history, the loss of reverence for sacred things and persons, yet both parties thought they were striving for sacred doctrines and religious rights.

The controversy was doctrinal, yet there was mixed in it a jealousy of the select bodies, whose members, by weight

of influence, had long shaped the proceedings of the meetings to which all members of the society were freely admitted. The select meetings that sat with closed doors were the Meeting for Sufferings, that represented the Yearly Meeting for all matters that affected the welfare of the society for more than fifty-one weeks in the year, and the Meetings of Ministers and Elders, that met in connection with the Monthly, Quarterly, and Yearly Meetings. Of both Philip and Rachel Price had long been members.

There had been unquestionably much preaching and writing among members of the society that leaned towards Unitarianism, and that tended to impair its ancient faith in the full divinity of our Saviour; and the Orthodox, in opposing innovations, seemed to recede too exclusively to a dependence upon the outward history, the letter of the Scriptures, and the vicarious office of Christ in the work of human salvation. They were accused of irregularity of proceeding, and the opposition was the more effective as the Orthodox were backed by English ministers, who little regarded the American feeling of independence that was naturally offended by their foreign interference.

To understand the earnest leaders of each party we must place ourselves in their respective positions, and, doing so, we cannot fail to become more charitable in our judgment. On the one hand, the Orthodox believed that their faith in the divinity of our Saviour was assailed; believed that their Saviour, who died on the cross that mankind might

be saved, was shorn of his godhead,—a faith dearer to them than life. On the other hand, the unorthodox apprehended that the great distinguishing doctrine of the inward work of Christ in the souls of men was to be largely replaced by a relapse towards the orthodoxy of the churches out of which their forefathers had come under great persecution and suffering.

No discipline of the Yearly Meeting had provided for the emergency of such a separation. The Orthodox proceeded to disown those they considered separatists, by individual visitation, as offenders,—offenders who thought their visitors the real offenders. That proceeding caused much irritation. Such dealing was with little expectation of reclamation, and the visited felt that the form might have been dispensed with by a few lines of discipline ordained by the Orthodox Yearly Meeting. In this work of disownment the kindly nature of Philip Price was severely tasked; but it is believed that he never lost a friend by the performance of apprehended duty. Rachel Price took no part in the controversy; for years her ministry was much closed. She dwelt, under great sorrow, in a Christian quietude and retirement,—a result prompted alike by gospel conviction and maternal feeling. Her children, who had remained Friends, took either side about equally. She perceived no change of faith in them nor in their Christian life, nor did they themselves, or others, perceive them changed in doctrine. The love of the parents for children, and of the children

for parents, was preserved during the lives of all; and the survivor of them all, who here testifies to the fact, further avers that the memory of our parents has always been held sacred and in tender regard by all their descendants.

It is needed to explain to others than Friends that they were constituted and held in unity as a religious society by other ties and for other purposes, as well as to uphold certain religious doctrines. True, they could not be true Friends without believing fully in the gospel as it is recorded in the New Testament, and that with greater earnestness and stricter practice than usually pervaded Christianity since apostolic days. They had many reforms to make in the world, purposes to be more Christ-like, to love their fellow-beings more, and to enter into a closer religious unity. Love was the badge of the discipleship of Christ, and it was meant should be theirs. They eschewed all heathen names, banished all worldly compliments, and reverted to an apostolic simplicity of dress, address, and sincerity of manners. They swore not at all, for so bidden by Christ; they put the highest value on life, and suffered any consequence rather than take human life; they bore an incessant testimony against intemperance, war, and all human wrong and oppression. Ten Friends, including William Dilwyn, born in New Jersey, with two others, formed a committee, who, drawing Clarkson and Wilberforce to their aid, by thirty years' persistent labor destroyed

the African slave-trade by the English and other nations. In 1688 the few Friends from the Rhine who settled Germantown started the proposal that the keeping of slaves was unchristian. The superior meetings were not then prepared to act. The small leaven worked on until about half a century produced Benjamin Lay, John Woolman, and Anthony Benezet; and in less than another half-century slavery was abolished among Friends. Our State, in 1780, provided for emancipation, and the Northern States also then and afterwards had become leavened; and the consummation was Lincoln's proclamation of emancipation of all slaves in 1862. And so from William Penn until this day all Friends have been the persistent advocates for justice to the Indians. In all these regards and other humanitarian purposes there has never been division of sentiments among them. What, then, should be the fervent prayer of all good men but that all claiming the name of Friends should be true standard-bearers of all the testimonies and doctrines of ancient Friends, and give their lives to the like domestic and social virtues and good works, private and public.

Whilst I would inculcate toleration, charity, and kindness, I would not wish to be understood as desiring to palliate errors and the loss of influence for good, still less to countenance any relapse from an earnest and true Christian faith. All Friends are to be allowed abstinence from all outward forms and ritualistic ceremonies without imputa-

tion of defective Christian faith, for this proceeds consistently from their fuller spiritual apprehension of the Christian faith, and this most distinguished them from their beginning. Their creed has always been the New Testament itself, read under the light of the Holy Spirit, given to all men for their guidance. They accept the words of the Scripture as the best outward means of transmitting thought, but have also with them the Spirit that gave forth the Scriptures, which is the witness within themselves to enable them to understand the Scriptures and to become real professors of the Christian faith ; and rightly followed they will abide by the Scriptures as the best outward evidence of truth, and will preserve from going astray by speculation, and in moral conduct. (See Barclay's *Apolo-
gy*, Exposition III.) They adhere to the Scripture language more closely than the orthodox churches. They use not the terms "trinity," nor the three "persons" in the trinity, for they find them not in the New Testament ; yet as fully as those churches believe in the Father, Son, and Holy Ghost do they believe in them, but will not fetter the teachings of the Holy Spirit more than is done by the outward words necessarily used to transmit the history and faith of Christianity.

If permitted to one not a member, but all his long life very familiar with the lives, conversation, preaching, and writings of Friends, he would give his own intellectual apprehension of this fundamental part of their faith. "God

is a Spirit ;" in Christ "dwelleth all the fullness of the godhead bodily ;" "the Holy Ghost ;" all these words express God, who is a Spirit ; one God, one Holy Spirit, eternal ; yet manifested differently unto men, yet never less than God, who is a Spirit. The "word" "was in the beginning with God ;" "the word was God ;" "the word was made flesh and dwelt among us." "This is the true God and eternal life." Jesus said, "I and my Father are one." Thus one was the Father, the Son, and Holy Spirit. This "God is love," who sent his only-begotten Son into the world that we might live through him. "God dwelleth in us, and his love is perfected in us ;" and Jesus said, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach all things." "Which is Christ within you, the hope of glory." "And we are in him that is true, even his Son Jesus Christ." Now I have apprehended that Friends have always held to the high standard of such Scripture, and that when men have fallen from such Scripture they have devised a creed or philosophy in their own wisdom. If we believe that nature had a cause, and that such cause transcended all matter, we may well believe that that cause was mental, spiritual, and able and willing to condescend to visit in love his creatures in the ways he thought best, and that there is therein no more puzzle or mystery involved than that God is, and could create man and endow him with mind, thoughts, and affections, in their best estate, kindred to his own, for he

is Almighty. Yet truly all is wonderful, and the manner thereof above our comprehension. True Friends were never Socinians. For these views no one but the writer is responsible. All they are worth is the truth that may be found in them.

Philip and Rachel Price were by nature constitutionally cheerful and of vigorous health. In religion they were profound in sympathy with the sufferings and contumelies endured by our Saviour, and ever had deepest sorrow for the errors and sins of their fellow-beings. Their exercises in worship were very solemn, and the plaintive and persuasive tones of our mother in her ministry showed how deeply she was moved; how charitable towards human infirmity; how she yearned to gather her hearers under the wing of a divine protection. Yet in the consciousness of duty performed they had precious consolations. In the visitations of the Comforter had comfort beyond the power of human expression. And most pleasant and refining was it to them to cherish the religious fellowship of the good, and to renew the sweet memories of the righteous laborers and the saintly martyrs who had gone before them to blessed rewards.

The space allotted permits no further expansion of this summary sketch. Other volumes privately printed for the descendants of Philip and Rachel Price have fulfilled that duty. Chester County has a precious history in the lives of a host of Friends who have lived and died within her

boundaries ; many, very many, without a record to preserve their memory ; yet it is to be hoped that the names of many will be found in "The History of Chester County," and a clear gain it will be to humanity and religion.

Philip Price died 2d month 26, 1837 ; Rachel Price, 8th month 6, 1847 ; both in their residence on Union Street, West Chester, and their remains were placed next each other in the old burial-ground at Birmingham, the place marked by a cedar planted by their son and head-stones now permitted to appear a little above the surface.

There, in sacred seclusion, rest their remains ; there, where the war once raged, the cannon roared, and the mingled blood of foes stained the soil ; there where, since the conflict, the spirit of peace has dwelt for more than a century ; there the solitary bird now broods undisturbed in branches that shade their graves ; there sits the plaintive dove, emblem of innocence and of their lives ; symbol of the Holy Spirit, type of the Church of Christ, and of the soul's resurrection.

ELI K. PRICE.*

EVERY branch of the ancestry of Eli K. Price is traced through the blood of Friends to the settlers of Pennsylvania who came over with William Penn, chiefly from Wales and England, but partly from Ulster, in Ireland, and the Palatinate of the Rhine, whence came the first settlers of Germantown. He is the son of Philip and Rachel Price, of Chester County, and was born at a spot within view of Brandywine battle-ground, on the 20th day of July, 1797. His early education was obtained at Friends' Westtown School, in that county. His business training was in the shipping-house of Thomas P. Cope, and as a student of law with John Sergeant, Esq., he laid the foundation for a course of study which he has continuously pursued since his admission to the Philadelphia bar, on the 28th day of May, 1822. While in the counting-

* Prepared by Wm. E. DuBois, assisted by J. S. Price as to legal matters.

house he thoroughly familiarized himself with shipping and commercial law, and afterwards grappled with the harder law of real estate. It was in the latter that the public have most made their demands on his services. He has served the people of Philadelphia in the State revenue boards of 1845 and 1848; in the State Senate, 1854, '55, '56; and for the past fourteen years as commissioner of Fairmount Park.

About 1844, the year of our "Native American" riots, disastrous in fires and bloodshed, it became obvious to many independent and public-spirited citizens that radical remedies were needed for the agglomeration of our municipal corporations, seldom in accord and frequently hostile. Philadelphia was not then a name that represented the strength and power of a great metropolis, neither for her own progress nor in her comparison with sister-cities. Composed of narrow sectional divisions, which acted not in their united strength, but with their power neutralized by want of concert and jealous hostilities, with contiguous boundary lines, criminals escaped pursuit, and volunteer fire companies fought the battles of their sectional hostilities in our streets with deadly missiles and firearms, and conflagrations were even lighted for the entertainment of firemen visitors. We could consummate no great internal improvements, could make no great water-works, nor create a Fairmount Park, owing to the jealous fear of some part acquiring local advantages over others. No political

party dared to assume the responsibility of coping with a task so formidable as to combine the heterogeneous elements, and to impress the strength of all into harmonious action demanded for the general good. To meet these great wants Mr. Price was sent to the Senate for three years, and Matthias W. Baldwin and William C. Patterson to the House of Representatives for one year, to provide an adequate remedy, and the three were elected over the regular candidates of both political parties.

The result was the new charter for the city of Feb. 2, 1854, called the "Consolidation Act," which united about a dozen corporations, including the county of Philadelphia, of 122 square miles; and the further consequences have been that a population of nearly a million people has since acted in the strength of its unanimity; has advanced largely, even through a period of great manufacturing and commercial prostration, its trade, transporting power, and financial stability; has approximated towards a great system of water supply; a police force was maintained here in July, 1877, that prevented a worse destruction than that of the Pittsburgh riots, with a Park unsurpassed in area and beauty, wherein the Centennial International Exhibition was held. The history of the consolidation was written and published by Mr. Price in 1873, containing 137 pages, dedicated to our venerated citizen, Horace Binney, whose father, Dr. Barnabas Binney, like Franklin, came to us from Massachusetts. The valued conservatism

of Mr. Binney, after long experience and much reflection, yielded to the judgment of the necessity of the great municipal change.

More than a year before Mr. Price went to the Senate he had, at the request of Governor Bigler, prepared a bill for an act entitled "An act relating to the sale and conveyance of real estate," with the following preamble, "Whereas, The general welfare requires that real estate should be freely alienable, and be made productive to the owners thereof," and "Whereas, In matters which the judiciary is competent to hear and decide it is expedient that the courts should adjudicate them after a full hearing of all parties, rather than that they should be determined by special legislative acts upon an *ex-parte* hearing." The evils had been that real estate was extensively bound by trusts that made vacant ground and dilapidated buildings inalienable in title, which kept it out of the market and unproductive and unimprovable by the owners or purchasers, without a special act of Assembly, and in some instances such act would not avail. The courts for remedy were enabled to make decrees to sell, lease, mortgage, and convey on ground-rent, or to enable the trustees to build, and the reservation of rents and the purchase moneys were substituted, with security, for the land sold on the limitations of the original trusts. Thus the present generation got a better living without loss to the succeeding owners of the trust property; the dilapidations, like those that tell of long chancery suits in England,

have disappeared ; our city has been improved and beautified and business accommodated ; the public revenue by taxes is increased, and unfettered titles are carried into the world's commerce for the most profitable uses ; purchasers holding titles already adjudicated are purged of legal questions. The act has been in force since April 18, 1853, and is popularly called the "Price Act." Its beneficence has been often judicially acknowledged.

In 1874, Mr Price published a treatise on "The Act for the sale of Real Estate," containing 193 pages, as a "reading" thereon, embracing the reasons for and the decisions upon the act.

In the session of 1855 "an act was prepared by him relating to corporations, and to estates held for corporate, religious, and charitable uses," which became a law on the 25th of April. Its enactments indicate the evils to be remedied. The holding of subordinate offices by corporators is declared incompatible, and to be surety for such is forbidden, or to be interested in the corporate contracts, and to receive gratuities is declared illegal, and is met with penalties. Shares in corporations are declared personalty, the annual income and estates held limited ; the manner of holding property for religious purposes is regulated ; dispositions of property for charitable and religious uses are not to be lost by the death, etc., of the trustee, but a trustee is to be supplied and to exercise the discretion given, and if the object ceases, a kindred one is to be selected ; and dis-

positions to charity and religion are required to be made a calendar month before death.—P. L. 328.

On the 28th of April, 1855, an act prepared by Mr. Price was passed entitled “An act to amend certain defects of the law for the more just and safe transmission and more secure enjoyment of real and personal estate.” Estates in fee tail are to be taken in fee; intestate estates are to reach grandchildren of brothers and sisters, and children of uncles and aunts, and by representation of their parents; partitions may be made by three or more commissioners; in litigations as to realty, title out of the commonwealth is to be presumed after thirty years’ possession; after title had been held for twenty-one years by a purchaser from a corporation who had held it defeasible by the commonwealth the latter is barred; ground-rents, annuities, or other charges upon real estate unclaimed for twenty-one years are barred; lessees are enabled to mortgage their leasehold.—P. L. 368.

On the 10th of May, 1855, an act prepared by Mr. Price was passed “relating to certain duties and rights of husband and wife, and parents and children.” This act sprung from feelings often awakened in professional practice by observing how deplorably helpless is the condition of virtuous wives with spendthrift husbands, who, while possessed of the desire and ability to provide respectably for themselves and children, were unable to do so. Though a drunken and drinking husband might or might not personally meddle and thwart her efforts, the store goods in

her shop and furniture might always be seized for his debts and his family cast out, though that debt were incurred for the drink that crazed and unmanned him. The act enabled the wife to become a *femme sole* trader; to own her own earnings and dispose of her property while living, and when dying, without his interference, and if she die intestate, it enabled her next of kin to take it. If by drunkenness, profligacy, or other cause he shall neglect or refuse to provide for his child or children, the mother shall have all the rights of the father and perform his duties; may place the children at employment and receive their earnings, or bind them to apprenticeship, without the interference of such a husband, in the same manner as the father can now do by law; but if the mother be of unsuitable character, the court is to appoint a guardian of such children with like powers. A husband guilty of such conduct for a year preceding his wife's death forfeits all right to her estate, and also the right to appoint a testamentary guardian of his children. Persons are enabled by judicial decree to adopt children, and give them the rights of lawful children, binding themselves to the duties of parents.—P. L. 430. This law of humanity is probably an advance on the statute-book of any civilized nation, and was necessary, as these protections were not covered by our act of 1848, passed to secure to married women their own property. Mr. Price had passed in 1856 (P. L. 315) sections enabling a deserted or unsupported wife, or one divorced from bed and board, to protect her

reputation by action of slander and libel, and to sue for her earnings and property, and to receipt for and give refunding bonds for legacies and shares of decedents' estates.

On the 22d of April, 1856, he prepared, and while in the Senate procured to be passed, "an act for the greater security of title and more secure enjoyment of real estate," which cut off all the exceptions to land limitations of twenty-one years after thirty years; requiring all ejectments for land to be indexed, to give notice to purchasers and mortgagees also of liens acquired by levies on real estates; all trusts to be manifested by writing, except they arise by implication; specific performance, etc., is required to be demanded in five years; wills probated to stand unless objected to within five years, surviving executors and administrators to exercise testamentary powers of sale; subrogation to liens are regulated; and in partition the highest bidder is to have choice of shares.—P. L. 532. He also drew the act of 1859, which requires action within a year after entry made on land to stop the running of the statute of limitations in favor of the possessor, and to bar the remainder after tenant in tail is barred.—P. L. 603.

In 1857 he published the "Law of Limitations and Liens against Real Estate," pp. 392. He was also the author of many acts of municipal legislation, passed with a view to the health, comfort, and security of the citizens of Philadelphia; among others, that no street or alley is ever to be laid out of a less width than twenty-five feet.

If any house now standing on a street narrower than that shall be taken down, the owner, in rebuilding, must set it back to that regulation. Every new house shall have a curtilage of at least 144 square feet of open space. There must be a parapet wall of brick or stone between the roofs of all houses, extending through the cornices, to prevent the spread of fire. A board of building inspectors was also created, to see that all buildings are safely erected, and in accordance with the strict requirements of law. A board of revision of taxes was established to compel equality of valuation for taxation, and to supervise all assessments of property. A survey department, to lay out plans for streets, culverts, etc., was also created, to which was attached a registry bureau, in which must be registered every deed or conveyance of real estate before it can be recorded, with a plan of the premises conveyed, so that no property shall escape taxation. And if there be conflict of claim of title, it can be promptly known, as no careful conveyancer passes any title without a certificate of search. He also prepared most of the sections of the Park Act of 1868.

Mr. Price was an earnest advocate for the centennial international celebration from the first movement towards it. Before the United States Commissioners, the Board of Finance, and the representatives of the City Councils and the Park Commissioners, early in 1873, he found great despondency to prevail, and spoke earnestly and effectively to

infuse hope and courage. At their request he went with their deputation to Harrisburg, and there addressed the members of both Houses of the Legislature; and on his return he, with others, addressed a town-meeting in Independence Square. The needed legislation and appropriations were made by State and city.

In his eighty-fourth year, Mr. Price is yet giving opinions on titles, acting as a Fairmount Park Commissioner, trustee of the University of Pennsylvania, etc.

He has for many years been an active member of the American Philosophical Society, and is now one of its vice-presidents. Its published proceedings bear abundant record of his labors in behalf of science, and in "the promotion of useful knowledge." Among his works in this field are the following treatises:

1. "The Trial by Jury," written in 1863.

2. "The Family as an Element of Government," in 1864.

These two discourses were published as pamphlets in the same year. In concluding the latter he tersely apologizes for bringing it before the Philosophical Society by saying, "Truly there is a philosophy that transcends and comprehends all other philosophies, the philosophy that teaches man how to live and how to die."

- 3, 4. "Some Phases of Modern Philosophy," written in 1872. Two discourses. The scope and aim of which may be imagined from one initial sentence, "I am a brother to dragons and a companion to owls. So Job was constrained

to say in the hour of his great afflictions ; so others now say, induced only by speculative philosophy." The philosophy of Darwin and Huxley is therein thoroughly examined and refuted.

5. "The Glacial Epochs," 1876.

6. "Silviculture," 1877.

But to many minds nothing which he has written can surpass in interest two volumes which were printed for private circulation. One was a memoir of a rare and excellent couple, his own father and mother, Philip and Rachel Price, of Chester County ; the other gave the life and death of a daughter, not less attractive in character. The latter, especially, contains some thrilling experiences. Both are written with a singular judgment and delicacy, warmed, but not colored, by an intense and well-deserved affection. In fitness of expression they are models of composition.

It is much to be desired that these family memorials were more abundant. Written by intelligent minds and practiced hands, with enough of incident to relieve from dullness, they would form a legacy to coming generations more and more valued as time passed along, far more interesting and durable than the short record of a tombstone.

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